/122 cont./

191 Unfortunately neither Carlotta nor Luisa and Maria spoke one syllable of their mother tongue.

837 The young men had the old women. It is therefore not improbable that Luis, who himself boasted of the conquest of three women's hearts, was not wrong when he maintained that occasional /123/ unfaithfulness is not uncommon and also is not severely judged. The good-natured, aged Caetano, he said, 593 even fell sick, to his astonishment, a short time after the visit of the Martyrios expedition, but he was unable to be sullen with his Luisinha for more than a few days.

162

Luisa Cajibí and Carlotta Parecí.

847 The use of abortive remedies is said to be common and to
161 explain the small number of children. The end of this community can clearly be foreseen.

162 The following was the result of my census:
621 Felipe (absent) married to Carlotta Parecí, childless.
[125] Caetano " " Luisa Cajibí, childless.
Miguel, Joaquim } brothers " " Feliciana, one small daughter.
João, Antonio } brothers (our companion).
Joaquina, sister of Miguel and Joaquim.
Marianna.

/407 cont./

802 altogether sure that with the first foot they were farther than with the second hand, and with the second foot farther than with the first, but after they had counted, say, 10 fingers and 5 toes, there was no question of their having a precise notion such as we associate with the word "fifteen."

Their concepts came to an end with "6," and the view beyond "6" was likewise definite only to a certain degree, as long as it was bound up with seeing and feeling the fingers and toes. As soon as specific objects were to be counted, their skill scarcely went further than their concepts, that is to say, the number words.

• 125 802 I made a great many experiments with Paleko and Tumayaua -- I tear my hair at the memory -- and shall first mention the invariable result with a large number of maize kernels or something similar. If I put down ten kernels and asked "åtúra?" "how many?" they counted, in the manner to be described, slowly but correctly up to "6." At the seventh and eighth kernel they would, if necessary, refer to fingers IV and III of the right hand and correspondingly say "méra," "méra," but then they acted tired and morose; they reminded me of people who are supposed to play cards or solve puzzles in which they are not interested and soon exclaim, yawning: "Oh, I have no talent for that sort of thing." They, too, yawned, and, when I pressed them, they laughed foolishly or made a sullen face, complained of "kinarách u ewáno," which, significantly, means "head-work" or "head-pain," and, if possible, ran away; in any case they went on strike.

802 /408/ On one occasion I asked Paleko whether the Nahuquá village was large. In reply he set about drawing a number of circles in the sand and pointed to the picture with a satisfied expression. His purpose was to illustrate for me the indefinite multiplicity of houses, the more precise number of which he could scarcely have had any certain knowledge, and he was not in the least aware that, putting down one circle after another he was nevertheless giving me a limited number. Paleko had no idea of the fact that there are people who can specify a dozen circles as 12 circles.

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125 802 How did they count things that did not exceed 6 in number? If I put down 1 maize kernel, the Bakaïrí immediately answered "tokále," at the same time generally grasping the kernel and then the left little finger, but both so hastily and mechanically that, even if he did so, the process seemed needless. In the case of 2 kernels, he seldom omitted taking the fingers of both hands to assist. Particularly if I put down the kernels somewhat apart, he would always shove them together and then always grasp the left little finger and the ring finger before he pronounced the number. If I put down 3 kernels and asked the number, I was not once given the answer, either by Paleko and Tumayaua or others with whom I practiced less, until the little pile had been divided into 2 and 1: they would first touch the pair of kernels, frequently breaking them up, inspecting them, then on the left grasp fingers V and IV and say "ahége"; then they would grasp the single kernel, shove finger III to the left toward IV and V, say "tokále," and finally announce: "ahége tokále." The experiments proceeded in a similar manner up to 6. Little heaps of two kernels were always made, they were always touched, and only then the finger put to use.

The right hand touched, the left hand calculated. To count on the fingers of the left hand simply by looking at the kernels, without using the fingers of the right hand, was utterly impossible even with 3 items. The little heap of two had to be positioned properly with the hand. I placed 3, 4, 5, 6 kernels before Tumayaua, let him form the little heaps, but held his left hand: he would seldom count, or rather guess, correctly with 3; for the remainder he gave a random collection of "ahége" for good measure. Thus, both hands were indispensable when 3 items were to be counted; in an emergency one could do without the left, but never without the right.

801 802 In the legends and tales of the Bakaïrí, to keep this in mind here, the number 2 is often mentioned.

The 3 also appears; the bagadú fish gives the deer 3 mandioca twigs which he is supposed to plant. Kamuschini cuts down 5 trees; cf. page 445. The storyteller needs 3 sentences in order

/419 cont./

121 196 the various color impressions with their eyes, that, for example, they choose with normal accuracy like-colored shades out of a pile of many little bunches of wool, so there can be no question of color blindness, but that, as far as language is concerned, blue and green are mixed up with astonishing regularity. The correct solution was given by Ernst Krause (Carus Sterne). The human being, by natural inclination always most susceptible to the vivid impression of red, has found mineral and vegetable pigments in greatest abundance for this particular color. The next most frequent naturally formed dyestuff besides black and white is yellow, whereas green and blue dyestuffs are late products of the coloring technique. Color names were developed in accordance with use.

125 171 196 On a leaf of my journal Wilhelm entered colored spots of ultramarine, cobalt blue, emerald green, sap green, carmine, rose madder, vermillion, orange, cadmium yellow, burnt sienna, sepia, and ivory black. The attempt to obtain the names of colors by laying out vividly colored objects was a complete failure. They gave the names of the objects or these confused with the color names, and nothing stood in the way of drawing up an amusing list /420/ of these words, not one of which designated a color. A Waurá almost made me despair, and he in particular seemed to have different words for blue and green. But even if this misconception was eliminated -- and, to be sure, this was done best by the use of the definite color words already obtained from the neighboring tribe -- even if the people were really on the right track, the experiment usually became a veritable trial of patience. They would think it over, vacillate, sometimes disagree with each other; it was obvious that I was demanding something very unusual. Only the Auetö, the enthusiastic painters, proved amenable. But there was one difficulty that I was responsible for, since I not only had to become accustomed to hearing the same word for emerald green and ultramarine, but was also given other baffling information which I understood only after linguistic studies.